
THE
MASSACHUSETTS
Baptist Missionary Magazine.

VOL. III.

MARCH, 1812.

No. 5.

DEPARTURE OF MISSIONARIES FOR CALCUTTA.

[From the Philadelphia Gazette of Feb. 22.]

ON Tuesday morning last, 18th instant, sailed from this port for Calcutta, the following missionaries: the Rev. Mr. Johns and lady, Rev. Mr. Lawson and lady, Rev. Mr. May and lady, Rev. Mr. Nott and lady, and the Rev. Messrs. Hall and Rice, being members of the Baptist, Independent, and Congregational societies of Great Britain and the United States. On the evening preceding their embarkation, an interesting and solemn prayer meeting was held at the Independent Tabernacle in this city: on which occasion the truly pious of various religious denominations assembled and joined in supplicating Heaven for the best of blessings abundantly to crown with the greatest success so laudable an enterprise, an undertaking so important and arduous. Tears of sorrow were shed on account of the parting scene, and of joy in anticipation of the souls who through them as instruments would be converted to the true and living God! The ministers who engaged in the devotional exercises, and appeared to be peculiarly assisted by the Holy Spirit, were the Rev. Messrs. Joyce, Rogers, Alexander, Green, and Staughton—Independents, Presbyterians, Baptists! Oh what an interview!

Lo, what an entertaining sight,
Are brethren who agree;
Brethren whose cheerful hearts unite,
In bands of piety.

Between the several prayers, appropriate hymns were solemnly sung, and an occasional address or two delivered.

The Rev. Mr. Johns collected in Boston and Salem, Massachusetts, nearly \$5000 for the respective translations of the word of

R

Eternal Life, now wonderfully progressing in India, to which were added a considerable sum in this city.

Collections were made last Lord's day in several churches in Philadelphia for the New-England Missionaries particularly, the funds of whose society are rather low. These collections amounted to nearly \$800. Verily on such occasions as these it is more blessed to "give than to receive."

The missionaries took shipping at New-Castle, in the *Harmony*, captain Brown, and have gone amid the warmest petitions, for their prosperity, of those Christians who love the Lord Jesus Christ in sincerity and truth.

[From the Boston Palladium of Feb. 14.]

An excellent and appropriate discourse on the subject of translating the Holy Scriptures into the Asiatic languages, for the benefit of the inhabitants of that quarter of the earth, was delivered on Sunday morning last, at Trinity Church in this town, by the Rev. Mr. Gardiner, after which a contribution was made by the Society, and the sum of \$220 collected to aid this laudable measure.

The contribution at the Tabernacle in Salem, on Thursday last week, to aid the Asiatic Mission, amounted to 221 dollars.

At the Lord's day evening lecture at the Rev. Dr. Baldwin's Meeting-House, a Sermon was delivered by the Rev. Mr. Waterman, after which a collection was made for the above purpose, amounting to \$145. From the Baptist friends in Middleboro' \$70 have also been received.

[From the Philadelphia Daily Advertiser of Feb. 26.]

We understand that Mr. Johns, Missionary to India, has been for some months engaged in collecting subscriptions for the translation of the Bible into twelve of the languages of India. From Boston and Salem, he met with the most liberal patronage, about 4650 dollars were contributed to the object, and more yet expected. Mr. J. is just embarked for India, and we believe feels somewhat disappointed in not having it in his power to make personal application for the same purpose to the religious public in Philadelphia. We are requested to notice his having received 100 dollars from an anonymous friend, presented to ROBERT RALSTON, Esq. and about 65 dollars from other friends by the same gentleman. The peculiar state of the funds of the venerable Society engaged in the grand work of circulating the Eastern Bible, has a prior claim on the Christian world, being one that cannot

fail of effect, one that all denominations must feel equally interested in.

Mr. Johns has left for the press, a sermon on the building of the second Temple, to which are annexed, remarks on President Smith's objections to Missions. This work will be out in a few days; it is printing at Bolton.*

Amongst the donors to the translations in Boston, we find the Honorable William Phillips, with the princely subscription of 1000 dollars—Deacon Samuel Salisbury 200 dollars—The Lieut. Governor Gray and his Son Henry 100 dollars each—with several of the same amount. Shall it be said, that Boston and Salem do more towards giving the word of life to the millions of the East than Philadelphia? Let the Holy Brotherhood come forward with sacred jealousy for the honour of God. Let the ambition be to excel in every good work.

From a former paper published by Mr. Johns, we are informed that ROBERT RALSTON, Esq. will cheerfully receive and transmit all monies subscribed for the GREAT WORK.

CIRCULAR.

SIR—Hoping you may have heard of an attempt making in this town to aid by subscriptions, &c. the TRANSLATIONS OF THE BIBLE INTO THE LANGUAGES OF INDIA AND CHINA. I again lay the subject before you, that you may determine how far the object merits your support.

It has been undertaken from a conviction, that the BIBLE is the best gift of God to men.

The Eastern nations, unlike most other pagans, are, many of them, able to read; and more of them disposed earnestly to listen to what the Bible contains. Even before the missionaries could furnish copies of the Scriptures, "some asked for them with tears."

The immense population of Asia has a peculiar claim on Christians, considering that from the East we received this heavenly gift.

It has been profecuted from a conviction that Christianity is a positive benefit to a nation, in every degree of its prevalence. Like the Guardian Angel of the human race, it meliorates the heart, enlightens the understanding, and banishes those superstitions which subject them to the most dreadful torments, and deprive an incredible number annually even of life!

The light of truth has already done this *for us*,—enlightened Europe, and their benevolent descendants inhabiting these shores. A huge wooden image was the supereminent God of our Saxon ancestors; called by them the IRMINSULA†—Human sacrifices

* It is now ready for sale by Lincoln & Edmands, No. 53, Cornhill.

† Turner's Anglo-Saxons, in 2 vols. quarto.

were offered by them in their worship—and on particular occasions, in the age of Druidism, it is credibly reported, that they made images of wicker-work, filled them with living men, and burned them alive. So that our ancestors surpassed the devotees of the more ancient or those of the modern Moloch. So attached were they to these sanguinary rites, that centuries rolled on after the dawn of moral light before these customs vanished. But in Asia, within a few years, after the developement of light, the Hindoo throws aside his *shaster*, burns his idol, deserts the obscene and bloody temples of JUGGERNAUT, and worships in Spirit, Him who made heaven and earth.

Of the various methods employed for propagating Christian knowledge, that of giving the Bible, translated into the language of a people ready to receive it, is the greatest; and the only one in which Christians, of whatever denomination, can conscientiously unite.

The expenses attending the work are great, and can only be met by a numerous people; for want of ample means, it has been more than once impeded: and it is of great importance that the present translators should not be suffered to stop, for whenever their labours may cease, it will be a loss not to be made up. The present as well as a former attempt to aid it, has met with the munificent patronage of some worthy men, ready to every good work.

I am, Sir, your obedient servant,

WILLIAM JOHNS.

Boston, December 20, 1811.



BRIEF MEMOIRS OF THE ENGLISH BAPTISTS.

(Continued from page 80.)

SECTION II.

From the Introduction of Popery to the Commencement of the Reformation.

AS soon as the church of Rome had propagated her errors, and established her authority in our land, truth was put to shame, and its friends persecuted: consequently it was but a short time that our Baptist brethren could remain in a congregated state, even in the recesses of Wales and Cornwall. Despotism and death silenced their ministers, dissolved their churches, and the offspring of the mother of harlots prevented their children from raising up their waste places and repairing the breaches of Zion. The light of the gospel was obscured, clouds of errors spread over the country, but God ordained a lamp for his anointed, and raised up men to plead their cause, and contend for the faith once delivered to the saints.

We have no mention of the christening or baptizing children, in England, before the coming of Austín, A. D. 597 ; and to us it is very evident, he brought it *not from heaven*, but *from Rome*. But though the subject of baptism began now to be altered, the mode of it continued in the national church, a thousand years longer, and baptism was performed by dipping those who were baptized in water.* Baptizing in churches began with the baptism of Edwin the great, king of Northumberland, who came to the throne A. D. 617. After being three years a candidate for Christianity, in the year 620, he called a Wittenagemot or Parliament, to debate whether the christian religion should be received or not by him and his people ! The motion passed without opposition, and it is said, the same day Edwin, his niece Hilda, afterwards abbess of Whitby, many of his nobles, and a multitude of his subjects, were baptized by Paulinus, in a small wooden church built for the purpose in the city of York. About this time baptism was generally performed at Easter and Whitsuntide, and at least in many instances trine immersion was used. The baptistries first erected in English churches, were as large as our modern baptistries, big enough for the immersion of the parties to be baptized, and they descended into them by steps in the same manner as we do into ours. In after times the baptistries were made in little buildings adjoining to churches, and in some of these buildings were several baptistries, for baptizing both sexes, or several people at one and the same time. At first, baptistries were only allowed in great cities ; next to parishes ; and afterwards to monasteries. When infant baptism became general in the country, the large baptistries were but little used ; smaller ones were erected, but these were large enough for the total immersion of an infant. Some of them remain to this day. After the commencement of baptizing adults in baptistries, the administration of the ordinance was by no means confined to them. From the time of Edwin's baptism to his death, a space of six years, Paulinus very frequently baptized in the rivers Gwenie and Swale. The Northumbrians, following the example of their king, Paulinus found himself fully employed by the prodigious crowds that daily came to be taught and baptized. Coming at one time with the king and queen to a place called Adegrin, it is said he spent there thirty-six days from morning till night, instructing and baptizing in the river Gleni the people that flocked to him from all quarters.† After him, probably about the year 633, James, one of his disciples, said to be a good and holy man, continued preaching and baptizing in the same parts of the country. In the year 636, Berinus preached to the people in the southwest part of England, and converted and baptized many of them. Among the rest, Kingills,

* Crosby's History of English Baptists, vol. 2. Preface 31, 33.

† Crosby's Preface, vol. 2, page 17.

king of the West Saxons—and Quinthein, his brother. Oswald, king of Northumberland, was present at their baptism, and the same day was married to a daughter of Kingills. About the year 656, Chad, otherwise called Saint Chad, bishop of Litchfield, a mild and modest man, preached to the Saxons, converted Wulfdae, Refine, and many more, and baptized them by immersion, A. D. 680, Wilfred converted and baptized Adelwach king of the West Saxons, and many of his subjects. In the reign of Alfred, who came to the throne in 872, Guthrumnu, a Dane, and thirty of his companions were baptized in a fountain. Ethelred, second son of king Edgar, crowned in 979, was baptized when an infant by total immersion. Dunstan who baptized him, was sadly offended with him, for leaving more water in the font than he found there; from which the archbishop prognosticated fresh inundations of the Danes, and swore by the virgin Mary that he would be a prince untowardly and cowardly.

The Danes began to invade and plunder the coasts of England in the year 832, and continued their incursions and exactions till 1012, when Swain, king of Denmark, made an entire conquest of the country, and the year following was acknowledged king of England. It appears he was a servant of mammon, for his first act of sovereignty was an insupportable tax which he did not live to see collected. Death dethroned him Feb. 3, 1014, and he was succeeded by his son Canute, called the great, being king of England, Denmark, Sweden and Norway. Before the irruptions of the Danes, the state of religion in the country was bad, and as piety seldom prospers while war rages, their incursions and subjection of the land did not mend the matter. It is not the sword of war, but the sword of the Spirit, that converts men from sin to holiness.

Of what religion Canute was before he became king of England we cannot say, but after he ascended the British throne, he called himself a Christian; and finding his nominal Christian subjects grossly ignorant of Christianity, professed to promote religious knowledge among them by passing the following ecclesiastical law. "That every Christian man understand the points of his faith, and that at least he learn perfectly the Lord's prayer, and the creed; and that whosoever cannot, the same shall be excluded the eucharist, and shall not be received to undertake for others in baptism!" So then there were at this time Christian men that were ignorant of the Lord's prayer, the creed, and the articles of their faith! and these ignorant wretches partook of the Lord's supper, and did promise and vow for others that they should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; that they should also *believe all the articles of the Christian faith!* and keep God's holy will and commandments, and walk in the same all the days of their lives!! Oh the abominable deceitfulness and desperate

wickedness of the human heart ! It was indeed high time to reform. What effect the king's law had upon his subjects we know not ; but we rather suppose, that if such a law was now in force, and strictly executed in England, it might keep a few people from the Lord's table, prevent many from becoming Godfathers and Godmothers, and if every man called a Christian must understand the articles of the Christian faith, or renounce the Christian name, thousands must seek to be better informed than they are at present, or declare themselves infidels ! *Lighten our darkness, we beseech thee, O Lord.*

Canute died in 1036, and about thirty years after, upon the death of Edward the Confessor, Harold, son of the earl of Kent, stepped into the throne, on pretence that the confessor had appointed him his successor ; but William, Duke of Normandy, a descendant of Canute, making the like claim, invaded the kingdom, and coming to a battle with Harold near Hastings in Suffex, October 14, 1066, defeated and killed him. Whereupon William assumed the name of conqueror, was proclaimed king of England, and crowned on the 25th of December following. And now the time commenced, when God who visiteth the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate him, resolved to AVENGE THE BLOOD OF THE BRITISH BAPTISTS SHED BY THE SAXONS UPON THEIR UNGODLY OFFSPRING ! The depredations of the Danes were an earnest of their punishment, and the cruelty of the conqueror filled up the cup of their chastisement, and they were made to drink the dregs of it mingled with wormwood and gall. William treated the English with some humanity at his accession, but afterward, finding them disaffected to his government, he used them with horrid barbarity ; cut off the hands and feet of many thousands ! destroyed all the north of England with fire and sword, and gave away all the land to his Normans ! so that before he died, there was not an English gentleman possessed of an estate in his own right ! All the lands in England were in the hands of the Normans, and the English only tenants at will, or vassals to them ! And so jealous was the tyrant of insurrections after this usage of the natives, that he obliged them to put out their fires and candles every evening, at eight o'clock, at the ringing of the corfeu bell ! *True and righteous are thy judgments, Lord God Almighty ! But hear, O heavens, and give ear, O earth !*

"God moves in a mysterious way,
His wonders to perform,
He plants his footsteps in the sea,
And rides upon the storm !"

As soon as he had avenged the blood of his slaughtered servants, upon the heads of the wicked children of their murderers, *some seeds of the Reformation began to be sown !* and although the prince of darkness tried to destroy them by the pestiferous damps

of superstition, his labour was in vain ! William himself refused to swear fealty to the Pope for the crown of England ; and during his reign, the Waldenses and their disciples from France, Germany and Holland, had their frequent recourse, and residence, and did abound in England.* They were Baptists in sentiment, denied infant baptism, and were the purest churches in the darkest times.† About the year 1080, they are said to have propagated their sentiments throughout England ; so that not only the meaner sort in country villages, but the nobility and gentry in the chiefest towns and cities, embraced their doctrines, and became Baptists in opinion ; and therefore Lanfrank, archbishop of Canterbury, wrote a book against them. Here we find *the first seeds of the Reformation in England were sown by Baptists in sentiment*, and that by their means a new, numerous, and very respectable people, were raised up to espouse and honor the baptist cause. From 1100, to 1216 in the successive reigns of Henry I, Stephen, Henry II, Richard I, and John, they considerably increased in number, and were unmolested. In the time of Henry III, about 1218, the order of the friar Minorites were sent over from the continent, to suppress them by their sham sanctity, but the painted hypocrites were known through the disguise they wore, and their masquerade devotions were ineffectual. In the reign of Edward II, A. D. 1315 Walter Lollard, a German preacher of great renown among the Waldenses, and a friend to believer's baptism, came into England, and spread his doctrines very much among our countrymen. His disciples afterwards went by the name of Lollards, and rejected infant baptism as a needless ceremony.‡ In the year 1371, in the reign of Edward III, the famous John Wickliffe began openly and successfully to oppose the corruptions of the church of Rome, and witnessed against infant baptism. It is therefore worthy of observation, that the FIRST ENGLISH REFORMER WAS A BAPTIST IN SENTIMENT. Among the followers of this great man in Bohemia and England were many Baptists.

Richard II, in the year 1382, made a law for suppressing the Wickliffites, or Lollards, as they were called, and they were persecuted with great severity ; but their sufferings did not deter others from embracing their principles ; therefore Henry IV, in the year 1400, enacted the cruel statute for the burning of heretics. The first that suffered by this infernal law was William Sawtre, some time minister of St. Margaret's parish, in the town of Lynn in Norfolk. He was a Lollard, was burnt in London A. D. 1400, and has been called the protomartyr of the English nation. Therefore we find, that *the first Englishman that was burnt to death for religion was a Baptist*. Sir John Oldcastle, Lord Cobham, and Rev. W. Taylor, three Lollards or Baptists, were also

* Crosby's Preface, vol. 2, p. 43.

† Ewer's Answer to Hitchen, 167.

‡ Crosby, vol. i. p. 25.

burnt to death for their religion. The former in the reign of Henry V, 1417, and the latter in the reign of Henry VI, 1422. In 1426, Wickliff's bones were dug up, burnt to ashes, and plunged in the river Swift! In about three years from 1428 to 1431, one hundred and twenty people were committed to prison for Lollardy, or baptist sentiments. Some of these recanted, others did penance, and several of them were burnt alive. These cruel proceedings made the Wickliffites, Lollards or Baptists, very cautious of divulging their principles; but however careful they were of themselves, their enemies found means to discover many of them, and they were treated without mercy. Yet notwithstanding the hardships they suffered, like the Israelites in Egypt, *the more they were afflicted, the more they grew!* and increased from this time down to the reign of Henry VIII, a period of 78 years. Sir James Bainham, and Mr. John Frith, both opposers of infant baptism, were burnt in Smithfield, the former in 1532, the latter in 1533. In 1535 ten Baptists were put to death in different parts of the realm, and fourteen Hollanders, supposed to be Baptists, were burnt by pairs in several places. In 1536 the opinions of the Baptists increased so much in the land, that in order to prevent the further spread of their notions, the national clergy, when met in convocation, declared their sentiments to be detestable heresies, utterly to be condemned! In October 1538, a commission was given to Cranmer and others to inquire after, and proceed against Baptists, and burn their books! On the 16th of November following, the king put forth a proclamation in which he condemns all baptist books, appoints those to be punished who vended them, and about a month afterward, sent a letter to all the Justices in England, directing them to see that all the laws against the Baptists were duly executed. In the same year, two Baptists were burnt in Smithfield, and four others did penance by carrying faggots at Paul's cross, and so escaped the flames. In 1539 thirty-one Baptists, sixteen men and fifteen women, were banished the country, who going to Delf in Holland were there put to death; the men beheaded, and the women drowned! The king's speech to his parliament in 1545 intimates that many of his subjects went under the name of Baptists.* Henry died January 8, 1547, and was succeeded by his son Edward VI, only nine years of age. Edward proved to be a sensible, pious youth, a true protestant, and a friend to liberty of conscience; and during his short reign of only six years, the reformation, very imperfectly begun in his father's time, was brought to a greater degree of maturity. Popery was put down, and the protestant religion established by law. The Lord has a time, a set time to favour Zion; nor does he ever lose a moment of it, or is slack in improving it. Whatsoever his hand findeth to do, he doeth it with his might, and fulfils his great decrees.

* Crosby, vol 1, p. 43.

In his appointed time, he brought Joseph out of prison, Israel out of Egypt and Babylon; sent his Son to preach good tidings to the Jews, and gave his gospel to the Gentiles. And his power, wisdom, justice, mercy, and goodness, endure forever. *They shall be ashamed and confounded, that are makers of idols; but Israel shall not be ashamed nor confounded world without end.* Remember this, tried and trembling followers of the Lamb; let faith, patience, and perseverance have their perfect work, and it shall be well with you. Consider this, you who have not been accustomed to have God in your thoughts. Would you be happy? you must be holy. That which, by faith, we have seen, heard and felt, declare we unto you, that if ye believe in God, forsake your sins, and work righteousness, you may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. Come with us, and we will do you good. The Lord create in you a clean heart, and renew a right spirit within you. Grace be with all them, of every name and nation, that love our Lord Jesus Christ in sincerity. I. T.

(To be continued.)



Letter of the late Rev. A. Booth on the Arian Scheme.

[Concluded from p. 126.]

Eighthly. I CANNOT embrace your Arian hypothesis, because it ascribes the *names* and *attributes*, the *works* and *honours* of God, to one who has no nature but that which is human; nor any *essential* properties but those that belong to a *man*—a man properly so called. For you allow that Christ is *really* and properly a man; and maintain that in his person there is but one nature. To a *man*, therefore, and to one that is in his *whole* nature no more than a man, do you ascribe *characters* and *perfections*, *works* and *honours*, than which none more glorious can be found in the holy scripture: so that it is out of your power to prove the divine Father to be really and properly God, while you maintain your present sentiments. For as long as you insist upon it, that the frequent and solemn ascription of *Divine titles*, *properties*, *operations*, and *worship* to Jesus Christ in the Bible is insufficient to prove him to be really and truly a Divine Person; it is impossible for you to prove that an ascription of the same or similar things to the Father, in that inspired volume, demonstrate him to be so. And if you cannot make it appear from the scripture, that the Father is really and properly God, I may challenge both you and all the men in the world to prove it from any other quarter. For though the works of creation shew that there is a God, yet they are far from assuring us that the Father is he. The whole doctrine of the Father

and the Son, is, in the fullest sense, a *Scripture* doctrine; for we cannot learn from the works of Creation any more of the Father *as such* than of the Son *as such*. But is it not strange, strange to astonishment and absolutely incredible, that so large a Book as the Bible should be penned under the direction of the true God; that its great design should be to promote the glory of God, and the happiness of men; that the writers of it should say so much concerning the Father and the Son, and in such various ways; and that, after all, it should be left problematical, whether they *sincerely believed* and *really asserted* the one or the other of these sublime persons to be the true God? What! have the Prophets and the Apostles united in denouncing an *everlasting curse* on the crime of idolatry! without informing their most serious and intelligent readers how to avoid it, by telling them who He is that is really and properly God, and by laying down the criterion of true and false worship? We are told by ancient writers, that Basilides interpreted the Scripture in such a manner as to divest the Divine Father of proper Deity, and the Marcionites and Manichees maintained some unknown God, superior to the Father; and how, on your principles, could they have been confuted? For though, as just observed, you may prove by the works of creation, that there *is* a God; yet you cannot prove, independent of the Scripture, that *the Father* is He, any more than that the Son is so. And will you, dear Sir, or can you as a man of sense and integrity, abide by an hypothesis that leaves the proper Deity of the Father, as well as of the Son, at the mercy of a Manichee? In other words, that render it impossible to prove that either the Father or the Son, is GOD OVER ALL, *blest forever*. The more I reflect on this difficulty, which is unavoidable on your hypothesis, the more I am astonished that you do not feel it as a millstone about the neck of your cause. For common sense, one would think, must suggest this; That if a Divine Revelation reveal any thing of importance to mankind, who have been always prone to idolatry, one capital article of its contents must be a *clear and strong manifestation* of Him that is GOD BY NATURE.

Ninthly. Because your hypothesis renders it morally impossible for us to determine with certainty when *God himself* speaks in the Scriptures, and when he speaks by a *created representative*; as also when the Prophets and Apostles speak of *Him* and when they speak of his *Ambassador*; who is a *mere creature*; a *human soul*. For you maintain, and your cause requires it, that *He* who appeared to Moses in the burning bush was *not* God, though he manifestly *speaks of himself* as God, and that by applying to himself the most discriminating characters of the God of Israel; and though Moses spoke *to* him, and *of* him, and also *treats* him in other respects as God. Read, I beseech you, with attention and prayer, the third and fourth chapters of Exodus; not forgetting that Moses at another time expressly *prayed to him that dwelt*

in the bush. The more I read and consider these chapters, the more I am convinced, that he who spake from the bush was not a created representative, or an ambassador of God; and that for the following reasons: He gives no intimation of his having any *superior*, or of his acting under the commission of a *Divine Sovereign*.—He no sooner says any thing concerning himself, than he declares that he is the *GOD of Abraham, &c.* repeating the term *GOD* four times in one verse.—Speaking of the Israelites, he says, *MY people, I have seen their affliction: I know their sorrows; I am come down to deliver them.*—In reference to the commission which Moses received, he says, *I will send thee to Pharaoh; I will be with thee; this shall be a token, that I have sent thee, &c.* Moses being anxious to know by *what name* he should make him known to his brethren in Egypt, and by whose authority he should declare himself to act, the sublime Person in the bush says; *I AM THAT I AM*—*Thus shalt thou say to the children of Israel, I AM hath sent me unto you. Thus shalt thou say unto the children of Israel, Jehovah, God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this is MY NAME FOREVER: AND THIS IS MY MEMORIAL UNTO ALL GENERATIONS.* Speaking of Egypt, he says, *I will stretch out my hand and smite Egypt with all MY wonders, &c.* Now is this the language of GOD himself, or of a creature, a human soul, representing the eternal Sovereign? Does an ambassador from the Court of London, when delivering his credentials, ever say, “I am *THE KING* of Great-Britain, France and Ireland!” or I am *GEORGE* the third? Yet I will venture to affirm, that *JEHOVAH THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB*, are characters as peculiar to the true God, in opposition to every creature, as the forementioned titles are characteristic of our present sovereign, in contradiction to all others, whether kings or subjects.

Further, If he who spake to Moses in the bush was an ambassador, he took upon him to give his *Divine Sovereign* a *new name*; of which we have no instance, that I recollect, among all that have represented Sovereign Princes. Nay, he assumed such *titles*, spake with such *authority*, demanded such *honour*, attributed to himself such *works*, and avowed his intention of producing such *events*; that had the eternal Sovereign been there in person, he could not, so far as we can perceive, have spoken or acted more like the great Supreme than his supposed representative did. It is the duty of an ambassador to promote his master's honour, and not to rob him of his royalties, as he that spake to Moses did, if he was a created representative. But, whatever liberties a mortal envoy may take with the titles and honours of of his master, who is a fellow worm; yet certainly it behoves a representative of the Infinite Supreme to be very cautious lest he should *seem* to intrench on any part of the Divine prerogative. For by so doing he might be the occasion of millions falling into idolatry and blasphemy. And this has been actually the case, if

He that spake out of the flaming bush was, as you suppose, a *human soul*. I have been used to think that no creature is *more humble* than the *human soul* of Jesus Christ; and that no saint or martyr ever had half the humility of the man Jesus; but did I see your principles proved, I should not forbear concluding quite the reverse. Moses was an ambassador of God, and the Apostles were ambassadors of Christ; but neither Moses nor any of the Apostles ever imitated the conduct of your supposed representative in the bush. And yet on your hypothesis, the Ambassador in the bush, that spake as if he had been the Sovereign whom he represented, had no other nature than that which is human: consequently, in respect of *essential* excellence, was on a level with Moses and Paul. I do not remember to have read of more than *one* that ever pretended in earnest to represent a Sovereign, and imitated your supposed Ambassador at Horeb. And he—But you have read his character and have a specimen of his conduct, in 2 *Theff.* ii. 3, 4.

Tenthly. Because, granting, for the sake of argument, that all the divine characters, works, and honours, which were assumed by Him who appeared in the flaming bush, might be accounted for, on your principles, by admitting the idea of *representation*; yet that idea cannot possibly be applied in various other passages, where the Father and the Son are *expressly mentioned*; *plainly distinguished*, and *equally adored*. See *Matt.* xxviii. 19. 2 *Cor.* xiii. 14. 2 *Theff.* ii. 16, 17. *Rev.* i. 4, 5, 6.——v. 12, 13, 14.

Eleventhly. Because your hypothesis almost annihilates the sense of those divine declarations which lay the *emphasis* of the Father's love on his *giving* HIS OWN and ONLY BEGOTTEN SON, for the salvation of sinners. As it is written; *God SO loved the world, as to give HIS ONLY BEGOTTEN SON*—IN THIS *was manifested the love of God towards us, because that God sent his ONLY BEGOTTEN SON*—*Herein is love, that God sent his Son*—And, *he that spared not his own Son,*—*How shall he not with him freely give us all things?* Now, who is *this Son* of whom the Apostles have said so much? and how does it appear that the gift of Him was such a *mighty effort* of Divine love, and such a *matchless present* to mankind? Why, according to your principles, he was a pre-existent *human soul*. Substitute, then, the expression *human soul*; nay, substitute any definition of the character, *Son of God*, that agrees with your hypothesis; and see how the forementioned texts will read.

Once more. I cannot embrace your hypothesis, because, finally, it represents Jesus Christ as neither *God nor Man*. The Scriptures, indeed, frequently call him *God*; and I take it for granted, as you venture to worship him, that you have no great objection to the application of that sublime name to him, in a *qualified sense*. I said, in a *qualified sense*; that is, using the term without any of those *grand and divine ideas* that are commonly annexed to it, or signified by it. In other words, using the term in such a sense as to suit the condition of the *first and most exalted* of all creatures;

which creature, nevertheless, has no nature above the human. Jesus Christ therefore, on your principles, is not *God*; nor indeed can you bear the idea of his being so called, in an emphatical and proper sense. And that our Lord is not, on your hypothesis, a real *man*, I think may be demonstrated. Here, I take it for granted, that no one, properly speaking, can be denominated a *man* who is not possessed of a *real human soul* as well as an organized body of a human form. Now, can he, who according to your principles, is denominated *the Son of God* in a sense peculiar to himself—He who existed under that character before the creation—He who is vastly superior to all the angels, who was employed in giving them existence and in forming the Universe—He who is an object of *Gabriel's worship*; can he be really and properly a *human soul*? Common sense turns abhorrent at the thought! What! is he denominated both *the Son of God* and the *Son of Man* in reference to the human nature? If so, he must be called the *Son of David* and the *seed of the woman*, barely in respect of his *body*—of his body as contradistinguished from his *soul*; and consequently in respect of that which was an organized mass of *unintelligent senseless matter*. But, is *this* all that is meant, when he is called *the seed of the woman*, and *the son of man*? Is this all that was intended by the Apostle, when he said; *Christ was made of the seed of David according to the flesh*? David had a body and a soul. But what would you think, were any one to say concerning that illustrious ancient, “He was the Son of Jesse in respect of his *body only*—He was made of the seed of Jesse, *according to the flesh*?” The sacred writers assure us, when speaking of the Son of God, *That the word was made flesh—That because the children were partakers of flesh and blood, he also himself took part of the same—And, that it behoved him to be made in all things like his brethren*. Must then all these expressions mean only that he took a *body* of the human form? Is not the term *flesh* very commonly used in scripture to signify man, or human nature, or as including the *two constituent parts of man*? For instance, *All flesh had corrupted his way—Thou hast given him power over all flesh—No flesh should be saved—No flesh shall be justified*; and in many other places. From all which it is manifested that the Son of God was made *flesh* in such a sense as to be *like* the objects of his redemption in *all things* that were not incompatible with his perfect moral purity; and that it was *absolutely necessary* he should be so, in order to execute the wonderful designs of grace in the salvation of sinners. But what likeness is there between the soul of Adam, for instance, when sent from the hand of his Maker, and one who, on your own principles, existed *before* the world, was concerned in *creating* the world, and had a *claim* on the adoration of angels? *What likeness*, did I say? why, not so much as there is between the body of an *oyster* and that of an *elephant*: or between the light of a *candle* and that of the *meridian sun*. It must indeed be allowed, on your principles, that the pre-existent spirit of Christ, and the soul of Adam

agree in this, that they are both the subjects of *intelligence*; but so do the bodies of an *oyster*, of an *elephant*, and I may add of a man, in being the subjects of *solidity* and *extension*. Yet who that has not lost his senses would take upon him to assert, on the ground of that very general and most remote analogy, that they are made like one another in *all things*, as the sacred writers do concerning Christ and his brethren? The likeness which there is, on your hypothesis, between the soul of Christ and the soul of Adam, is just equal to that which subsists between the *Creator* and a *rational creature*, or between a *proper* object of worship and the worshipper. For if your sentiments be true, the soul of Christ was not a little concerned in *creating* the soul of Adam, and the immortal powers of our first father are bound to adore the soul of Christ.

If, however, you should still insist upon it that the Arian hypothesis gives a just representation of the person of Christ; I shall for the present only say: It represents him as a *created* God, and an *adorable* man. It compliments him with the *names* and *honours* of God, but renders him *dependent* as a worm. It acknowledges him as the object of angelic worship, and yet would fain have us consider him, in his *whole nature*, as a man. When I view it in *one* point of light, it is much too high, and I cannot reach it: when in *another*, it is *infinitely* too low, and I detest it. I apply it to Jesus, the *Son of Man*—Here I gaze and wonder at the *super-angelic* excellence of mere humanity. This I confess is too high for me. I do not, however, *adore* this astonishing man; nor should I, did the sum total of all created excellence reside in him. I apply it to Jesus, the *Son of God*—and behold! it represents him as the *first link* in the immense chain of dependent beings, and reduces him to the size of a *mere creature*! This is infinitely too low for me; and provokes my abhorrence. For as a human soul creating a world is above my comprehension; so a created God, a God of the same essence as myself, is beneath my notice, and I detest the idea of paying him the least degree of adoration.

I am, &c.

ABRAHAM BOOTH.

[Eng. Bap. Mag.]

RELIGIOUS INTELLIGENCE.

Extract of a Letter from the Rev. Benjamin Watkins to the Editor, dated Powhatan County, Virginia, October 18, 1811.

DEAR BROTHER,

"HAVING therefore obtained help of God, I continue unto this day," enjoying health and a thousand other mercies, for which I wish to be truly thankful.

My reason for not answering you before this time, has not been for the want of affection; but owing to my numerous engagements, not only in taking care of my family and flock, but in travelling, and in preaching the precious gospel. The first lengthy tour I made, was last winter;—I left home January 28th, and returned the 9th of March, which made 41 days. My route began at Richmond, about 20 miles below me, and from thence I went to Williamsburg, York, Hampton and Norfolk, visiting the churches, and preaching every day. And from the last mentioned town, I made my way towards N. Carolina, filling up my appointments; and spent nearly three weeks in that State. The good work of God has flourished pretty much about Camden, Sawyers Creek, Elizabeth Town, and Edenton. I think the greatest prospect is in the neighbourhood of Edenton. This is a pleasant town, situated at the junction of the Chowan, Keshire and Roanoke rivers. The river here is 9 miles over, which when I had crossed, I rode up the country, and visited a number of churches, and found some of them in a very forlorn condition, being without pastors. Many of the dear brethren would say, "Do come and see us again, and preach the good word of God." I then made my way back to Virginia, bearing upwards from the sea-board, filling up my appointments, until I arrived home to my family at the time above mentioned.

The revival in N. Carolina has not been very general, yet a goodly number have been gathered in, chiefly amongst the whites, and mostly among young people. The revival in that part of the world has effected a very great reformation both in morals and manners. Indeed I was well pleased with the above tour. I found my appointments made very public, all of which I attended, excepting three; these, owing to wet and snowy days, too bad to convene together, failed. During my route, I preached upwards of 40 times, and rode about 640 miles.

A second Tour.

"I left my family again on Wednesday the 28th of August, in order to go and visit my brethren, and see how they do."

Mr. W. preached in a number of places until the first of Sept. when he proceeds as follows:

Sept. 1st. Sunday morning, rode up to Bethel M. H. in Caroline county, about 12 miles, and found a large gathering, perhaps 1000 souls, and attempted to preach to them. There was a very visible attention with gracious quickenings, and many sinners crying for mercy to the Son of David, and desiring to be prayed for. In the evening we rode home with brother S. Woodfork, where at night we had meeting: a goodly number attended with great solemnity; their singing was very pleasing. At the day and evening meeting, there was a certain blind man, who was a member of said church. He could not see the least, but was a wonderful

finger, and made the praises of Jesus ring. After meeting that night, I asked him a few questions relative to his blindness. He replied that he could not see, and yet could see, for he hoped he could see Jesus, which was far better, &c. &c.

Monday morning 2d, rode to a stage in Caroline, (occupied by Elder Jona. Sorril) and preached to a crowded assembly. Here was a very visible movement on the assembly. A certain poor woman who had been greatly distressed, obtained a hope in the Lord! The above meeting held till a late hour. In the evening rode home with Mrs. Gray, a kind sister, and at night we had a crowded good meeting;—many poor sinners were crying to the Son of David for mercy. Tuesday morning, Sept. 3d, rode to Salem M. H. and preached to a large assembly. Here a divine solemnity was very visible on the face of the audience. After preaching, the church convened together, and heard 8 persons relate their experiences. There were several children among them, who gave a very rational account of the work of God upon their souls! In the evening we rode down to brother James Pendleton's, and attended a meeting at his house.

Wednesday morning, 4th, rode to Upper King and Queen County M. H. and preached to a crowded assembly. Here I found that God had revived his work in a very gracious manner; we were favoured with great solemnity and attention. Seven persons related their experiences, and were received. A dear woman obtained a hope in the Lord, at the above meeting. In the evening we rode home with Elder Theodorick Noel, and were kindly received.

Thursday morning, 5th, rode down to the Diamond M. H. and preached to a large assembly, where they were open to hear the good word of God. A great solemnity seemed to spread over them, and three told their experiences, and were received to the fellowship of the church. My mind was very sensibly struck with a little child about 9 years old, who told her experience and was received. This little girl said (in giving her relation) "the first became uneasy about her soul, by hearing of so many who had obtained a hope in the Lord, and especially her sister, who was about two years older than herself, who had also obtained a hope. She then began, she said, to pray that God would have mercy on her, for she was a sinner; born a sinner, and deserved hell; and unless she could get a hope of the pardon of her sins, she should be lost. She therefore tried to pray again and again; but concluded it was too late, and so remained for some length of time, until it was the will of God to reveal a Saviour, the Lord Jesus; and then she said she was comforted, and felt her distress removed immediately." The minister interrogated her by asking a number of questions, such as, "How did you know you were a sinner?" she replied, "I felt myself a sinner: I was

born a sinner, and am yet a sinner, but a sinner in hope!" He then asked her who removed her trouble? she said, "Jesus Christ." He then asked her who Jesus Christ is? she said, "The Son of God, who lived and died for me." This child is a daughter of Capt. J. Jones, who is a member of the Legislature of Virginia, Essex county.

In the evening we rode down to brother L. Crittendon's, and attended a meeting. The weather being rainy, we had but a small gathering, yet it was a good night to the people of God; and a few distressed souls were heard crying for mercy, saying, "What must we do to be saved?"

Friday morning 6th, crossed the Rappohannoc river, where it is nearly three miles over, and rode to brother P. Northern's, (in the northern neck of Virginia) and preached to a very serious people. We found brother Northern and several of his family indisposed with the bilious fever. Since the above meeting, he has fallen asleep in Jesus. He died the Lord's day evening after we were there. He was a good disciple of Jesus.

After meeting, rode home with Joseph Carter, esquire, whose lady is a member of our fraternity, and dined. The above gentleman and lady shewed us much kindness; the good Lord reward them for their deeds. In the evening I rode a few miles to sister George's, and preached to a crowded assembly. The minds of many were visibly moved."

We have given the preceding extract from Mr. Watkins's journal, the whole of which proceeds much in the same way. It appears that he was generally accompanied by several ministering and other brethren, and that he almost constantly preached twice in the day and evening: generally to very crowded, solemn, and deeply affected assemblies.

He closes his journal as follows. "I was from home 24 days, preached 30 times, and rode about 340 miles. The revival, where I have lately been, is the greatest I have ever seen; and I have lived to see several. There is not much noise, but abundance of silent weeping."

After noticing several baptisms, which we give in a subjoined account, he adds. "The addition in King William county had been from 70 to 80, when I left those parts; and about 40 or 50 more had been received, and were waiting for baptism the first convenient opportunity. Elders Sorrel, Self, and Greenwood have baptized a number. I suppose the total number is upwards of 400, and the work is still going on rapidly.

I am, dear brother, yours in gospel bonds,

BENJAMIN WATKINS.

DR. Rogers of Philadelphia, under date of Sept. 21, 1811, writes as follows. On Thursday last, I received a letter from an entire stranger to me, the Rev. Mr. Noell, of Essex County, Virginia,

dated the 6th instant (Sept.) The contents I will impart to you, with a request you will send them on to the Editor of the Baptist Missionary Magazine. He writes that he wishes to call my attention to the best of news. "About 38 years I have been labouring in my poor way. Upwards of 20 years past I baptized several hundreds about this place; since which we have had no great revival till this summer. At one meeting last June I baptized 27; in July the work spread. 1st Lord's day last month, (Aug.) we baptized 62—On the 2d, 8.—On the 3d, 71—and on the 4th, 45. Total 186.—The prospect at present is glorious.—On yesterday, (he continues) two ministers sitting with me, heard a little girl 9 years old relate her experience. Her answers to our questions were astonishing. Several have been received, about 12 years of age. Several in our other revivals are now useful ministers. Among others, I then baptized our brethren Semple and Broaddus, now ministers of high respectability.

The first planting of the gospel with us was chiefly among the common and poor people; but at present it appears that many of our higher classes are disposed to come to our assemblies."—"I know, (as he adds) that in this communication I cannot be deceived; all God's called children are pleased to hear of the growth of our dear Redeemer's kingdom. I beg you, my dear brother, to visit us: I really hope and trust that your coming would be very useful."



RICHMOND THEATRE.

On the 26th of Dec. last, when this building was crowded with an assembly composed of many of the most respectable citizens of the State, it took fire, and was instantly consumed. A correspondent writing to the Editor, under date of Jan. 10, says, "There have been 76 persons certainly lost by the burning of the Theatre, on the 26th ult. Between 60 and 70 perished in the flames, the rest by jumping out at a window, and by the burning of their clothes. Many who got out of the house were so burnt, as to be almost despaired of at this time. One, it is said, died yesterday." The loss of lives by some accounts, is more than double the number mentioned above.

Though far from the scene of distress, our hearts have been penetrated with the keenest sensibilities of sympathy, at a catastrophe so unparalleled in its destruction of domestic happiness.

From the Rev. Dr. Alexander's discourse, occasioned by the above event, delivered in the third Presbyterian church in Philadelphia, on the 8th of January, 1812, at the request of the *Virginia Students*, (consisting of more than 100) attached to the Medical Class in the University of Pennsylvania, we give the following extracts.

"Boast not thyself, O man ! of to-morrow !" See what a day—an hour, may bring forth ! Behold a flourishing city, from the height of exultation and prosperity, cast down into the deepest abyss of grief and misery ! The voice of mirth and joy are exchanged for the voice of wailing, lamentation, and wo, in all her dwellings ! Lately, she appeared arrayed in the robes of gaiety and splendor, but now she sitteth disconsolate, in the sable garments of sorrow ! Her face, recently animated with hope, and brightened with joy, is now distorted with anguish, and defiled with weeping ! As a widow she sitteth solitary, and those who should comfort her, are removed from her sight. *Have pity upon her, O ye her friends ! Have pity upon her ; for the hand of God hath touched her !*

But the shock of this awful stroke is not only felt in the city of Richmond, and its immediate vicinity, but in distant and remote parts of the state. Several of the young ladies who unfortunately perished in the flames, resided at a distance, where they had numerous, respectable, and affectionate connexions, through all the ramifications of which, this occurrence will diffuse the most heart-felt sorrow !

With some, perhaps, it was the first visit of any length which they ever made from their father's house. O ! fatal visit ! Methinks I see the fond mother taking the last leave of her beloved daughter, little suspecting that it was the last ! Or, shall I fancy, that some unaccountable foreboding seizes her mind, and oppresses her heart, as the object of her fond hopes and anxious fears is carried from her sight !

But who shall attempt to imagine what her situation and feelings are, when the day arrives which should bring a letter from her affectionate child ? A letter comes, 'tis true ; but what horror chills the blood, when it is seen not to be inscribed in the well known hand of the dear girl ; and is addressed to the father instead of the mother. Methinks I see his veteran hand tremble, whilst he breaks the ominous seal ! And the countenance which had remained unmoved, whilst death was braved at the cannon's mouth, now turns pale as ashes, whilst he reads the few incoherent sentences, by which he is made to realize more than ever the gloomiest hour had painted on his imagination !

Distressed family ! What on earth can give you comfort ? This world can never afford another taste of joy to you. All its most flattering scenes and fascinating appearances must henceforth be considered as deceitful and illusive. But one resource remains. —RELIGION is the only cure for griefs like these : But even piety itself may for a while swell the torrent of distress. "O !" says the pious mother, "why did I ever consent to let her go out of my sight ; what sin and folly have I been guilty of, to commit her to the gaieties and dissipation of the metropolis ! My poor girl is forever gone ; but I am to blame for her premature and

awful death ; O could she have been permitted to die a natural death at home ; or any kind of death, whilst engaged in serious and pious exercises, I would have been contented ! But O ! to be burnt alive !—To die in the theatre ! To be snatched in a moment from time to eternity ! To be hurried instantly from thoughtless gaiety to the bar of God ! The idea is too dreadful ! What soul can endure it ! Gracious Heaven ! send relief to a heart bursting with grief !”

It may perhaps be expected by some of my hearers, that I should enter into some discussion, relative to the nature and moral tendency of theatrical exhibitions. But various considerations influence me to wave this discussion for the present. However, I feel it to be incumbent on me, without intending to censure those who think differently, or expecting to make any considerable impression on a public excessively devoted to these amusements, to give my public TESTIMONY against them, as being, notwithstanding the partial good which may result from them, on the whole, UNFRIENDLY TO PIETY—UNFRIENDLY TO MORALITY—UNFRIENDLY TO HEALTH—UNFRIENDLY TO DOMESTIC HAPPINESS—AND UNFRIENDLY TO TRUE DELICACY AND GENUINE REFINEMENT.” To which we add our most hearty Amen.



DR. CAREY'S

SHANSCRIT ORATION TRANSLATED.

The following Address, delivered at a public disputation in the Shanscrit Language at the College of Fort William, will be read with interest by those who have not seen the Memoir from whence it is taken. The memoir referred to, was written by Dr. Buchanan. He thus introduces this paper with a well-merited encomium on this Herculean Linguist.

“THE importance of this institution, (the College) as the foundation of civilization to Asia, is happily displayed in a speech in the Shanscrit Language, pronounced at our late disputations by the Shanscrit teacher, the venerable DR. CAREY ; for many years past the protestant missionary in the North of India ; following the steps of the late Mr. Swartz in the South ; in Oriental and classical learning his superior, and not inferior in laborious study and Christian zeal.”

[In a note he adds, “Dr. Carey is author of a Grammar of the Shanscrit language, 900 pages, 4to. ; of a Grammar in the Mahratta language ; of Translations of the Scriptures, and of various other useful publications in Oriental Literature.”*]

* “Shanscrit learning, say the Bramins, is like an extensive forest, abounding with a great variety of beautiful foliage, splendid blossoms, and delicious fruits ; but surrounded by a strong and thorny fence, which prevents those who are desirous of plucking its fruits or flowers from entering in.

Dr. Carey's ADDRESS to his Excellency Marquis Wellesley, Governor General, Founder and Patron of the Institution.

"MY LORD,

"It is just, that the language which has been first cultivated under your auspices, should primarily be employed in gratefully acknowledging the benefit, and in speaking your praise.

"This ancient language, which refused to disclose itself to the former Governors of India, unlocks its treasures at your command, and enriches the world with the history, learning, and science of a distant age.

"The rising importance of our Collegiate Institution has never been more clearly demonstrated than on the present occasion : and thousands of the learned in distant nations will exult in this triumph of literature.

"What a singular exhibition has been this day presented to us ! In presence of the supreme Governor of India, and of its most learned and illustrious characters, Asiatic and European, an assembly is convened, in which no word of our native tongue is spoken, but public discourse is maintained on interesting subjects, in the languages of Asia. The colloquial Hindoostanee, the classic Persian, the commercial Bengalee, the learned Arabic, and the primeval Sanscrit, are spoken fluently, after having been studied grammatically, by English youth. Did ever any university in Europe, or any literary institution in any other age or country, exhibit a scene so interesting as this ! And what are the circumstances of these youth ? They are not students who prosecute a dead language with uncertain purpose, impelled only by natural genius or love of fame. But having been appointed to the important offices of administering the government of the country in which these languages are spoken, they apply their acquisitions immediately to useful purposes ; in distributing justice to the inhabitants ; in transacting the business of the state, revenue and commercial ; and in maintaining official intercourse with the people in their own tongue, and not, as heretofore, by means of an interpreter.

"The acquisitions of *our* students may be appreciated by their affording to the suppliant native immediate access to his principal ; and by their elucidating the spirit of the regulations of our government by oral communication, and by written explanations, varied according to the circumstances and capacities of the people.

"The acquisitions of *our* students are appreciated at this moment by those learned Asiatics, now present in this assembly, some of them strangers from distant provinces ; who wonder every man to hear in his own tongue, important subjects discussed, and new and noble principles asserted, by the youth of a foreign land.

"The literary proceedings of this day amply repay all the solicitude, labour, and expense that have been bestowed on this Institution. If the expense had been a thousand times greater, it would not have equalled the immensity of the advantages, moral and political, that will ensue.

"I, now an old man, have lived for a long series of years among the Hindoos; I have been in the habit of preaching to multitudes daily, of discoursing with the Brahmins on every subject, and of superintending schools for the instruction of the Hindoo youth. Their language is nearly as familiar to me as my own. This close intercourse with the natives for so long a period, and in different parts of our empire, has afforded me opportunities of information not inferior to those which have hitherto been presented to any other person. I may say, indeed, that their manners, customs, habits, and sentiments, are as obvious to me, as if I was myself a native. And knowing them as I do, and hearing as I do, their daily observations on our government, character and principles, I am warranted to say, (and I deem it my duty to embrace the public opportunity now afforded me of saying it,) that the institution of this College was wanting to complete the happiness of the natives under our dominion; for this Institution will break down that *barrier* (our ignorance of their language) which has ever opposed the influence of our laws and principles, and has despoiled our administration of its energy and effect.

"Were, however, the Institution to cease from this moment, its salutary effects would yet remain. Good has been done, which cannot be undone. Sources of useful knowledge, moral instruction, and political utility, have been opened to the natives of India, which can never be closed: and their civil improvement, like the gradual civilization of our own country, will advance in progression, for ages to come.

"One hundred original volumes in the Oriental languages and literature, will preserve forever in Asia, the name of the founder of this Institution. Nor are the examples frequent of a renown, possessing such utility for its basis, or pervading such a vast portion of the habitable globe. My Lord, you have raised a monument of fame, which no length of time, or reverse of fortune is able to destroy; not chiefly because it is inscribed with Mahratta and Mysore, with the trophies of war, and the emblems of victory; but because there are inscribed on it the names of those learned youth, who have obtained degrees of honour for high proficiency in the Oriental tongues.

"These youth will rise in regular succession to the government of this country. They will extend the domain of British civilization, security and happiness, by enlarging the bounds of Oriental literature, and thereby diffusing the spirit of Christian principles throughout the nations of Asia. These youth, who have lived so

long amongst us, whose unwearied application to their studies we have all witnessed, whose moral and exemplary conduct has, in so solemn a manner, been publicly declared before this august assembly, on this day; and who, at the moment of entering on the public service, enjoy the fame of possessing qualities (rarely combined) constituting a reputation of threefold strength for public men, genius, industry, and virtue; these illustrious scholars, my lord, the pride of their country, and the pillars of this empire, will record your name in many a language, and secure your fame forever. Your fame is already recorded in their hearts. The whole body of youth of this service hail you as their father and their friend. Your honour will ever be safe in their hands. No revolution of opinion, or change of circumstances, can rob you of the solid glory derived from the humane, just, liberal, and magnanimous principles, which have been embodied by your administration.

“To whatever situation the course of future events may call you, the youth of this service will ever remain the pledges of the wisdom and purity of your government. Your evening of life will be constantly cheered with new testimonies of their reverence and affection; with new proofs of the advantages of the education you have afforded them; and with a demonstration of the numerous benefits, moral, religious, and political, resulting from this Institution; benefits which will consolidate the happiness of millions in Asia, with the glory and welfare of our country.



*Biographical Sketch of the Life, together with Anecdotes,
of the late Rev. SAMUEL HARRIS, of Virginia.*

“MR. Harris was born in Hanover County, Virginia, Jan. 12, 1724. Few men could boast of more respectable parentage. His education, though not the most liberal, was considerable. When young he moved to Pittsylvania; and as he advanced in age became a favourite with the people, as well as with the rulers. He was appointed Church-warden, Sheriff, a Justice of the Peace, Burgess for the county, Colonel of the militia, Captain of Mayo fort, and Commissary for the fort and army. All these, however, he counted but dross, that he might win Christ, and become a minister of his word among the Baptists; a sect at that time every where spoken against. The manner of his conversion may be seen in what follows.

“On one of his routes to visit the forts in his official character, he called at a small house, where he understood there was to be Baptist preaching. But being in his military dress, he was not willing to appear in a conspicuous place. He accordingly seated himself behind a loom. God, nevertheless, found him out by his

Spirit. His convictions sunk so deep, that he could no longer conceal them. He left his sword and other parts of his military apparatus, some in one place, and some in another. The arrows of the Almighty stuck fast in him.

"At a meeting some time after, when the congregation rose from prayer, Colonel Harris was observed still on his knees, with his head and hands hanging over the bench. Some of the people went to his relief; but found him senseless. When he came to himself, he smiled, and in an extacy of joy, exclaimed, Glory! glory! glory! &c. He was soon after baptized by the Rev Daniel Marshall. This was probably in the year 1758. He did not confer with flesh and blood, but immediately began his ministerial labours; which afterwards proved so effectual, as to acquire him the name of the Virginia Apostle.

"Mr. Harris became almost a constant traveller. Not confining himself to narrow limits, but led on from place to place; wheresoever he could see an opening to do good, there he would unfurl the banner of the cross.

"In every point of view, Mr. Harris might be considered as one of the most excellent of men. Being in easy circumstances when he became religious, he devoted not only himself, but almost all his property to religious objects. He had begun a large new dwelling house, suited to his former dignity; which when covered in, he appropriated to public worship, continuing to live in the old one.

"After maintaining his family in the most frugal manner, he distributed the surplus income to charitable purposes. During the American war, when it was extremely difficult to procure salt, he kept two waggons running to Petersburg, to bring up salt for his neighbours.

"His manners were of the most winning sort, having a peculiar talent at touching the feelings. He scarcely ever went into a house without exhorting and praying for those he met there. His excellency as a preacher lay chiefly in addressing the hearts and consciences; and perhaps even a Whitefield did not surpass him in this. Some have described him when exhorting at great meetings, as pouring forth streams of celestial lightning from his eyes, which, wherever he turned his face, would strike down numbers* at once. Hence he was often called Boanerges.

"Soon after Mr. H. embraced religion, his mind was impressed with a desire to preach to the officers and soldiers in the fort. An opportunity offered in fort Mayo; and he began his discourse and was urging most vehemently the necessity of the new birth, when an officer interrupted him, saying, "Colonel, you have sucked much eloquence from the rum-cask to-day: pray give us a little, that we may declaim as well when it comes to our turn."

* In the original account it is said *hundred*.

Harris solemnly replied, "I am not drunk;" and resumed his discourse. He had not gone far, before he was accosted by another, who looking him in the face, said, "Sam. you say you are not drunk; pray are you not mad then? what the devil ails you?" Colonel Harris replied in the words of Paul, "I am not mad, most noble gentleman." He continued speaking publicly and privately until one of the gentlemen received such impressions as were never shaken off. He became a pious christian.

"When he first began to preach, his soul was so absorbed in the work, that it was difficult for him to attend to the duties of this life. A man owed him a sum of money, which he actually stood in need of, to defray the expenses of his family. He went to the man, and told him he would be very glad if he would discharge the debt he owed him. To which the man replied, he could not pay him the money." Harris said, "I want the money to buy wheat for my family. You have a good crop of wheat by you, I had rather have wheat than money. The man answered, "I have other uses for my wheat." "How then," said Mr. Harris, "do you intend to pay me?" "I never intend to pay you, until you sue me," replied the debtor.

"Mr. Harris left him; and went on meditating. Good God, said he to himself, what shall I do? Must I leave preaching to attend to a law-suit! Perhaps a thousand souls will perish in the mean time, for the want of hearing of Jesus. No! I will not! Well, what will you do for yourself? What? I will sue him at the court of heaven.

"Having resolved what to do, he turned aside into a wood, and fell upon his knees, and thus began his suit. "O blessed Jesus! thou eternal God, thou knowest that I need the money which the man owes me, to supply the wants of my family: but he will not pay me without a law-suit. Dear Jesus, shall I quit thy cause, and leave the souls of men to perish? Or wilt thou in mercy open some other way of relief?

"In this prayer Mr. Harris found such tokens of divine goodness, that, to use his own words, "Jesus seemed to say to him, Harris! keep on preaching, and I will become surety for the payment." Mr. H. having his debt thus secured, thought it most proper to give the debtor a discharge. Accordingly, he shortly after passing by to a meeting, carried a receipt in full to the man's house; and gave it to his servant, desiring him to give it to his master. On his return by the house after meeting, the man hailed him at his gate, and said, "Mr. Harris, what did you mean by the receipt you sent me this morning?" Mr. H. replied, I meant just as I wrote. "Well, but I have not paid you, answered the debtor." True, said Mr. Harris, and I know also, that you said you never would, without I got the money at the tail of an execution: but, Sir, I sued you in the court of heaven; and Jesus has agreed to pay me. I have therefore given you a discharge,

"This operated so effectually upon the conscience of the debtor, that in a few days he prepared and sent Mr. Harris wheat enough to discharge the debt."

We take the liberty to add one more anecdote recorded in the biography of this remarkable man.

"A criminal, who had just been pardoned at the gallows, once met him on the road, and showed him his reprieve. Well, said he, have you shown it to Jesus? No, Mr. Harris, I want you to do that for me. The old man immediately descended from his horse, in the road, and making the man also alight, they both kneeled down. Mr. H. then put one hand on the man's head, and with the other held open the pardon; and thus in behalf of the criminal returned thanks for his reprieve, and prayed for him to obtain God's pardon also."

Semple's Hist.



INFIDELITY TESTED BY THE APPROACH OF DEATH.

THE following narrative, says a respectable author, may be depended on, as substantially correct: "In a populous town on this continent, a gentleman of some learning and talents, distinguished himself by his zeal for infidelity; and he was unhappily but too successful in poisoning the minds of many young persons with his libertine principles. In the number of his proselytes was a young lawyer, of good education and promising talents, who appeared confidently to adopt these new opinions, without entering, however, into any careful or impartial investigation of the subject;—but relying implicitly on the plausible representations and confident assertions of his friend, who assured him in the most positive terms, that Christianity was a fable and religion a dream. This last mentioned gentleman being seized with a mortal fit of illness, his young disciple hastened to his chamber, and accosted him in the following manner: "Dear sir, I have been led by your advice and influence to adopt a system which I am anxious to see proved in this honest hour and trying situation, to which you are come; tell me, I conjure you by our friendship, plainly and candidly; are you satisfied? Do your sentiments afford you peace and comfort in the near approach of death?" The sick gentleman, much agitated, and casting a look of horrid consternation on his young friend, exclaimed, "*All is darkness and uncertainty,*" and in a few minutes expired. The scene left too deep an impression on the mind of the young lawyer ever to be erased. He renounced the tenets of infidelity from that moment, and began to make himself acquainted with the sacred scriptures, which he found to contain the true secret of a peaceful death, as well as a happy immortality."

ADDRESS of the Female Society, in Boston, to the Female Friends of Zion.

"PRAY for the peace of Jerusalem," is the injunction of the devout psalmist ; with the animating promise annexed, "they shall prosper that love her." Nor is there a duty more specially enjoined throughout the sacred scriptures than that of prayer. And the privilege is no less than the duty. Those who live much in the exercise, find "it is good for them to draw near to God." But to females the privilege is peculiarly invaluable. Though destined by the Parent of nature to fill more retired stations in life than our brethren, we are nevertheless permitted to repair to a throne of grace, (and even to unite in a social manner) to plead for the salvation of sinners, and the prosperity of Zion.

It affords us much pleasure, to hear from time to time of the constitution of Female Societies in various parts of the United States, for the purposes of prayer and of aiding Missionary exertions. And the Lord, we trust, has condescended to use these Institutions as a mean of extending the triumphs of the cross.

The members of the "Boston Female Society for Missionary purposes," believing that a more extensive and particular knowledge and acquaintance with those societies of a similar nature would be promotive of the divine glory and their mutual edification, beg leave to address them through this medium.

Engaged as we professedly are, dear Sisters, in the cause of God, and the pleasing work of endeavouring to advance the spread of the gospel ; we have thought it would add greatly to our happiness, could we be indulged the privilege of a correspondence with you by letter. We think it would have a tendency to cement us together in the bonds of christian fellowship, and establish a union never to be dissolved.

We likewise think it desirable, (as far as may be convenient) that we should all hold our meetings on the same day. The idea that many of our dear Sisters, in different places, were met at the same time, and engaged in the same delightful employment of praying down blessings on mankind, would tend to strengthen our faith, increase our union, animate our hopes, and cheer our prospects. And we have every reason to believe, that He who has promised to be with two or three who are met in his name ; and that if *two* shall agree in asking any thing it shall be done for them ; would hear our united supplications, if presented in faith. We therefore recommend it to you collectively, (and also to our female friends whose local situation may render it impracticable for them to meet together,) to set apart the first Monday afternoon of every month, for solemn prayer to God, for the out-pouring of his Holy Spirit ; a general revival of pure and undefiled religion, and a universal spread of the gospel.—Particularly that he will send forth labourers into his harvest, and crown all Institutions, which have his glory and the good of souls for their

object, with his special blessing. Should we, beloved Sisters, engage in this solemn undertaking with our hearts rightly influenced, as the lips of eternal truth and faithfulness have promised "that they who sow in tears shall reap in joy," we feel confident it will not be long before some part of his weary heritage shall experience refreshing showers. How do we know but the favoured period foretold by Zechariah is at hand? Zech. viii. 20, 21, 22. Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

Though we sincerely wish to avoid an ostentatious or pharisaical spirit, we honestly confess we are not ashamed to acknowledge that we *pray*, that we meet in praying circles, and that our heart's desire and prayer to God is, that Israel may be saved. And though we wish ever to preserve our place as females, we cannot view it inconsistent with that modesty and shamefacedness enjoined by the Apostle, thus openly to come out on the Lord's side. We have the approbation of good men of different denominations; we believe angels smile on our endeavours to communicate the knowledge of salvation to those souls at whose repentance they rejoice. God himself has disposed us to the work, and is engaged in our defence; and if He "be for us, who can be against us?" Though we may meet the scoffs of an unthinking world, let this only increase our zeal, for more are they that are for us, than they that are for them. And while we hear of wars and rumors of wars, and some even of the citizens of our own country are penetrating into the wilderness with the sound of the trumpet and alarm of war; be ours the pleasing privilege (through the medium of the faithful Missionary,) to resound those joyful strains which once echoed through the plains of Galilee, "Peace on earth, good will towards men."

Dear Sisters, permit us to remark, that it will be highly important that we not only pray, but that we "watch and be sober." That we be careful not to undo at home, what we attempt to do abroad; but that we manifest by a uniform life and conversation that we are pilgrims and strangers on the earth. Thus when the great Shepherd shall appear we may have confidence, and not be ashamed before him at his coming.

In behalf of the Society, MARY WEBB, *Sec'y.*

P. S. Should any of the above Societies concede to the proposals made by this, they will have the goodness to communicate the information as soon as they have opportunity of conveyance, free of postage. Letters directed to M. W. to the care of Lincoln & Edmands, No. 53, Cornhill, Boston, will be received by the Society, and answered when opportunity presents.

Boston, February 3, 1812.

THE MAHOMETAN SLAVE.

A MAHOMETAN slave was so unfortunate as to let fall a dish which he was handing to the Caliph Hassan, who was severely scalded by the accident. The trembling creature expecting immediate imprisonment or death, instantly fell upon his knees, and quoting a passage from the Koran, exclaimed, "Paradise is promised to those who restrain their anger." "I am not angry with you," replied the Caliph with a meekness as exemplary as rare. "And for those who forgive offences," continued the slave. "I forgive thee," answered the Caliph. "But above all for those who return good for evil," adds the slave. "I set thee at liberty," rejoins the Caliph, "and give thee ten Dinars."

How much more excellent are the Christian Scriptures; and how superior the motives which urge us to *forgive one another even as God for Christ's sake hath forgiven us!* If Christian Masters (however dignified) were influenced by the holy precepts of their most holy Prophet, what very different scenes should we sometimes witness? It is only for the Christian to *let his conversation be as becometh the gospel*, and he will exhibit a character more amiable than the Grand Caliph.

Eng. Bap. Mag.

PERSECUTION PREVENTED.

It is related in the papers of Richard, Earl of Cork, towards the conclusion of Queen Mary's reign, a Commission was signed for the persecution of the Irish Protestants; and to give greater weight to this important affair, Dr. Coke was nominated one of the Commissioners. The Doctor, on his way to Dublin, halted at Chester, where he was waited upon by the Mayor, to whom in the course of conversation he imparted the object of his Mission, and exhibited the leather box that contained his credentials. The Landlady of the Inn where the interview took place, being a Protestant, and having overheard the conversation, seized an opportunity (whilst the Doctor was attending the Mayor to the bottom of the stairs) of exchanging the Commission for a dirty pack of cards, on the top of which she facetiously turned up the knave of clubs. The Doctor not suspecting any thing, secured his box and pursued his journey. Arriving at Dublin on the 7th of October, 1558, he lost no time in presenting himself to Lord Fitz-Walter and the privy council; to whom, after an explanatory speech, he presented his credentials in the box, which, to the astonishment of all present, contained only a pack of cards. The Doctor greatly chagrined, returned instantly to London, to have his Commission renewed; but while waiting a second time on the coast for a favourable wind, the news reached him of the Queen's death.

Lord Fitz-Walter afterwards related the circumstance to Queen Elizabeth, which so much pleased her, that she afterwards allowed the good protestant woman, (whose name was Elizabeth Matter-

shad,) an annuity of £40 per annum. Why did the Queen rage, and the Doctor imagine a vain thing, against the Lord, and against his anointed; he that sat in the heavens laughed at them, the Almighty had them in derision. The Queen died before the Commission could be executed, and the Doctor has long since rendered his account to him that said, *He that toucheth you, toucheth the apple of mine eye.* ib.

GENERAL LEE, one of the officers in our late revolutionary army, is said to have entertained such an antipathy to religion, that he left a direction in his will that he might not be interred within two miles of any Presbyterian or Baptist meeting house!

If wicked men would duly consider the parable of the rich Man and Lazarus, recorded in the sixteenth chapter of Luke, they would not have the least apprehension of being troubled with the company of the saints after death, however nigh they might be buried to each other.

Weekly Contributing Society.

WE learn with pleasure that the hints which have been given in this work, relative to "Mite Societies," have been useful.

Some of the members of the Church and Congregation in Sansom-Street, Philadelphia, under the pastoral care of the Rev. Dr. Staughton, have united themselves under the above name, and obtained the past year, about 650 dollars. A thousand little wheels can produce an effect equal to the boldest solitary lever.

ORDAINED, on Thursday the 6th instant, at the Tabernacle in Salem, the Rev. Messrs. SAMUEL NEWELL, ADONIRAM JUDSON, SAMUEL NOTT, GORDON HALL, and LUTHER RICE, to the work of the Gospel Ministry, as Missionaries to the heathen in Asia.

The parts in the solemnities of the day were as follows. The Rev. Dr. Griffin made the introductory prayer; the Rev. Dr. Woods preached the Sermon from Ps. lxxvii. the Rev. Dr. Morse made the consecrating prayer; the Rev. Dr. Spring delivered the charge; the Rev. Dr. Worcester presented the right hand of fellowship; and the Rev. Dr. Spring made the concluding prayer. The exercises were solemn and appropriate, and evidently made a deep impression on a crowded audience. The Sermon, Charge, and Right Hand of Fellowship, are printed. A very large impression is struck off, and the profits will be applied to the support of this mission.

Messrs. Newell and Judson, with their wives, sailed from Salem in the brig Caravan, Capt. Heard, on Wednesday the 19th inst.* amidst the prayers and benedictions of multitudes, whose hearts go with them, and who will not cease to remember them at the throne of grace.

* For an account of the sailing of the other Missionaries, see p. 149.

THE BLESSING OF JUDAH.—A HYMN.

JUDAH, chief of Israel's clan,
Through the desert march the van;
Waving changeful through the air,
Bold the lion-banner bear.

In the Lord's accepted year,
Shall the promis'd seed appear,
He, whose prowess none can tell,
Felt through heav'n, and earth, and hell.

Though all tender in his birth,
Hell oppress and thankless earth;
Who shall rouse him now he lies
Grown mature amid the skies.

Generous Lion, far above,
From the prey behold him move;
Death shall rear his crest no more,
Satan writhe in purple gore.

Couchant he from Zion's brow
Calm shall eye the lands below;
Realms shall see and warriors fall,
Clamorous air and potsherds all.

Nations must his grandeur own,
Rais'd to life or trampled down,
And, for ever, at his roar,
Hell shall shudder, heav'n adore.

Glancing down the tracts of time,
Thus the patriarch sung sublime:
Fill'd with joy, "enough," he cry'd,
Gather'd up his feet, and died.

THE EARTHQUAKE.

STILL was the hour.—The Moon drove high
Her cloudless course along the sky.

The winds were hush'd: no zephyr's sigh
Breath'd o'er the deep tranquillity.

What awful stillness reigns around;
Nature seems sunk in sleep profound.

What sudden trembling moves the ground!
What shakes the earth so fearfully?

Earth's bosom seems with pain to swell,
What wand'ring spirit strikes that bell!*

Nature, is this thy funeral knell?
My soul, is this eternity?

Behold! the mighty mountains nod!
As when on Sinai's summit trod

The footsteps of the eternal God,
When he unveil'd his majesty.

How dread the Earthquake's awful roll,
That shakes the earth from pole to pole!
What power can thus convulse the whole?

Can it be less than Deity?
Yet faint compar'd with that great day,
When earth and seas shall pass away,
Death's empire yield her final sway!

Time lost in vast eternity!

* At Charleston, (S. C.) the bells in the Churches rang.